

The Gallaudet Guide, AND DEAF MUTE'S COMPANION.

An Independent Monthly Journal,----Devoted to the Interests of Deaf Mutes.

VOL. I.

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NO. 9

The Gallaudet Guide,

AND DEAF MUTE'S COMPANION,

Published on the First of every month by
"THE NEW ENGLAND GALLAUDET ASSOCIATION
OF DEAF MUTES."

Devoted to the interests of Deaf Mutes in
particular, but designed to contribute to the
information of all.

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sertion in the paper should be sent to William
Martin Chamberlain, South Reading, Mass.

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For the Guide.

Lines on a Mute.

THE SILENT PRAYER.

By Miss MARIA M. JONES.

She knelt beside her humble bed,
While twinkling stars shone o'er her head;
She closed her eyes and sweetly smiled;
She bowed her head—then paused awhile.

Her lips were sealed—no word came forth,
To tell the lamb his precious worth!
Her hands she clasped in wild delight—
As if to give her soul its flight,
And speechless, yet her lips they seemed—
Her soul pressed on to gain its dream,
And paused to love no earthly theme.

I saw her soon her hands unfold—
When she her silent prayer had told.
I gazed at her and viewed a tear—
Within her eye, as if some fear—
Her silent prayer would never bring
Her soul to drink life's crystal spring.

Ah! young, sweet, beautiful, fair mute
I saw thee, then, thy silent prayer salute.
'Tis well, I know that thou in youth—
Hast learned to love and keep the truth;
So pass thou on, as true and fair—
And offer oft thy silent prayer.

Webster, Mich.

UNFORGOTTEN WORDS.

"Have you examined that bill, James?"

"Yes Sir."

"Any thing wrong?"

"I find two errors."

"Ah! let me see."

The lad handed his employer a long
bill which had been placed on the desk
for examination.

"Here is an error in the calculation of
ten dollars which they have made against
themselves and another error of ten dol-
lars in the footing."

"Also against themselves?"

"Yes sir."

The merchant smiled in a way that
struck the boy as peculiar.

"Twenty dollars against themselves!"
he remarked, in a kind of pleasant sur-
prise. "Trusty clerks they must have!"

"Shall I correct the figures, asked the
lad."

"No; let them correct their own mis-
takes. We don't examine bills for other
people's benefit," replied the merchant.
"It will be time enough to rectify these
errors when they find them. All so much
gain, as it now stands."

The boy's delicate moral sense was
shocked at so unexpected a remark. He
was the son of a poor widow, who had
given him good instruction and taught
him that to be just was the duty of all
men. Mr. Carman, the merchant in
whose employment he had been for only
a few months, was an old friend of his
father's, and a person in whom his mother
reposed the highest confidence. In fact,
James had always looked upon him as a
kind of model man; and when Mr. Car-
man agreed to take him into his store,
he felt that great good fortune was in his
way.

"Let them correct their own mistakes."
The words made a strong impression on
the mind of James Lewis. When first
spoken by Mr. Carman, and the meaning
then involved, he felt as we have said,
shocked; but as he turned them over
and over again in his thoughts, and con-
nected their utterance with a person who
stood so high in his mother's estimation,
he began to think that perhaps the
thing was fair enough in business. Mr.
Carman was hardly the man to do
wrong.

In a few days after James examined
the bill, a clerk from the house by which
it had been rendered called for a settle-
ment. The lad, who was present, wait-
ed with considerable interest to see
whether Mr. Carman would speak of the
error. But he made no remark on that
subject. A check for the amount of the
bill as rendered was filled up and a re-
ceipt taken.

"Is that right?" James asked himself
this question. His moral sense said No;
but the fact that Mr. Carman had so ac-
tively bewildered his mind.

"It may be the way in business"—so
he thought with himself—"but it don't
look honest. I wouldn't have believed
it of him!"

Mr. Carman had a kind way with him
that won upon the boy's heart, and nat-
urally tended to make him judge what-
ever he might do, in the most favorable
manner.

"I wish he had corrected that error!"
he said to himself a great many times
when thinking, in a pleased way, of Mr.
Carman and his own good fortune in hav-
ing been received into his employment.
"It don't look right; but may be it's the
way in business."

One day he went to the bank and drew
the money for a check. In counting it
over he found that the teller had paid
him fifty dollars too much. So he went
back to the counter and told him of the
mistake. The teller thanked him, and
he returned to the store, with the pleas-
ant consciousness in his mind of having
done right.

"The teller overpaid me by fifty dol-
lars," he said to Mr. Carman, as he hand-
ed him the money.

"Indeed!" replied the latter, a light

breaking over his countenance. And he
hastily counted the bank-bills.

The light faded as the last bill left his
fingers.

"There's no mistake, James." A
tone of disappointment was in his voice.

"Oh! I gave back the fifty dollars.
Wasn't that right?"

"You simpleton!" exclaimed Mr. Car-
man. "Don't you know that bank mis-
takes are never corrected! If the teller
had paid you fifty dollars short he would
not have made it right."

The warm blood stained the cheeks of
James under this reproof. It is often
the case that more shame is felt for a
blunder than a crime. In this instance
the lad felt a sense of mortification at
having done what Mr. Carman was pleas-
ed to call a silly thing; and he made up
his mind that if they should overpay him
a thousand dollars at the bank he would
bring the amount to his employer, and
let him do as he pleased with the money.

"Let people look after their own mis-
takes," said Mr. Carman.

James Lewis pondered these things in
his heart. The impression they made
was too strong ever to be forgotten.
"It may be right," he said to himself,
but he did not feel altogether satisfied.

A month or two after the occurrence
of that bank mistake, as James counted
over his weekly wages, just received
from Mr. Carman, he discovered that he
had been paid a half a dollar too much.
The first impulse of his mind was to re-
turn the amount to his employer, and it
was on his lips to say, "You have given
me too much, Sir," when the unforget-
ten words "Let people look after their own
mistakes," flashed upon his thoughts,
and made him hesitate. To hold a par-
ley with evil is, in most cases, to be over-
come.

"I must think about this," said James,
as he put the money in his pocket. "If
it is true in one case, it is true in another.
Mr. Carman don't correct any of the mis-
takes that people make in his favor; and
he can't complain when the rule works
against himself."

But the boy was very far from being in
a comfortable state. He felt that to keep
that half dollar would be a dishonest act.
Still he could not make up his mind to
return it; at least not then. He would
retain it for the present, and think the
matter over more carefully. He could,
if the case did not prove clear on further
reflection, make all right with himself and
Mr. Carman.

To hold a parley with evil, is, as we
have just said, in most cases to be over-
come; and it was unhappily so in the
present case. James did not return the
half dollar, but spent it for his gratifica-
tion. After he had done this it came
suddenly into his thought that Mr. Car-
man might only be trying him, and he
was filled with anxiety and alarm.

How bitterly did he regret having spent
the last half dollar! For two or three
days it was as much as he could do to
keep from starting when Mr. Carman
spoke to him; or to look steadily into
his face when receiving any direction
from him. It was his first sad experi-
ence in wrong-doing. But as no lack
of confidence was exhibited, James felt
reassured in a few days.

Not long afterwards Mr. Carman made
the same mistake. This time James
kept the half dollar with less hesitation.

"Let him correct his own mistakes,"
said he, resolutely; "that's the doctrine
he acts on with other people, and he can't
complain if he gets paid in the coin he
puts in circulation. I just wanted half
a dollar."

From this time the fine moral sense of
James Lewis was blunted. He had tak-
en an evil counsellor into his heart, who
not only darkened his clear perception of
right, but stimulated a spirit of covetous-
ness—latent in almost every mind—and
caused him to desire the possession of
things beyond his ability to obtain.

James had good business qualities, and

so pleased Mr. Carman by his intelli-
gence, industry, and tact with customers,
that he advanced him rapidly, and gave
him before he was eighteen years of age,
the most responsible position in his store.
But James had learned something more
of his employer than how to do business.
He had learned to be dishonest—that is
the word. He had never forgotten the
first lesson he received in this bad sci-
ence; and he had acted upon it not only
in two instances, but in a hundred, and
almost always to the injury of Mr. Car-
man. He had long since given up wait-
ing for mistakes to be made in his favor,
but originated them in the varied and
complicated transactions of a large busi-
ness in which he was trusted implicitly;
for strangely enough, it had never for an
instant occurred to Mr. Carman that his
failure to be just to the letter in dealing
might prove a snare to this young man.

James grew sharp, cunning, and skillful;
always on the alert; always bright; al-
ways prompt to meet any approaches
toward a discovery of his wrong dealing
toward his employer, who held him in the
highest regard.

Thus it went on until James Lewis was
in his twentieth year, when the merchant
had his suspicions aroused by a letter
that spoke of the young man as not keep-
ing the most respectable company, and
as spending money too freely for a clerk
on a moderate salary. Before this time
James had removed his mother into a
pleasant house, for which he paid a rent
of four hundred dollars. His salary was
eight hundred dollars; but he deceived his
mother by telling her that he received
fifteen hundred. Every comfort that she
needed was fully supplied, and she was
beginning to feel that after a long and
often painful struggle with the world her
happier days had come.

James was at his desk when the letter
just referred to was received by Mr. Car-
man. Guilt is always on the alert, and
suspicious of every movement that may
involve betrayal or exposure. He looked
stealthily at his employer as he open-
ed the letter, and observed him change
countenance suddenly. He read it over
twice, and James saw that the contents,
whatever they were, produced distur-
bance. While he was yet observing him,
Mr. Carman glanced towards his desk,
and their eyes met; it was only for a mo-
ment, but the look James received made
his heart stop beating.

There was something about the move-
ments of Mr. Carman for the first of this
day that troubled the young man. It
was plain to him that suspicion had been
aroused by that letter. Oh, how bitterly
now did he repent, in dread of discovery
and punishment, the evil of which he had
been guilty! Exposure would disgrace
and ruin him, and bow the head of his
mother, it might be, even to the grave.

"You are not well this evening," said
Mrs. Lewis, as she looked at her son's
changed face across the tea-table, and
noticed that he did not eat.

"My head aches," he replied, as he
turned partly away from his mother's di-
rect gaze.

"Perhaps the tea will make you feel
better."

"I'll lie down on the sofa in the par-
lor for a short time," said the young man
rising from the table. "A little quiet
may give relief."—And he went from
the dining-room.

Mrs. Lewis followed him into the par-
lor in a little while, and sitting down by
the sofa on which he was lying, placed
her hand upon his head. Ah, it would
take more than the loving pressure of a
mother's hand to ease the pain from
which he was suffering. The touch of
that pure hand increased the pain to ag-
ony.

"Do you feel better?" asked Mrs.
Lewis after she had remained for some
time with her hand upon his forehead.

"Not much," he replied; and rising
as he spoke, he added, "I think a walk
in the open air will do me good."

"Don't go out James," said Mrs.
Lewis, a troubled feeling coming into her
heart.

"I'll only walk a few squares." And
James went from the parlor, and, taking
up his hat, passed into the street without
another word.

"There's something more than head-
ache the matter with him," was the
thought of Mrs. Lewis, and the slight
feeling of trouble she had experienced
began deepening into a strange concern
that involved a dread of coming evil.

For half an hour James walked with-
out any purpose in his mind beyond es-
cape from the presence of his mother.
Every phase of Mr. Carman's manner
toward him after the receipt of that let-
ter was reviewed and dwelt on, in order
if possible to determine whether suspi-
cion of wrong dealing was entertained.
At last his aimless walk brought him in-
to the neighborhood of Mr. Carman's
store, and in passing he was surprised at
seeing a light within.

"What can this mean?" he asked him-
self, a new fear creeping, with its shud-
dering impulses, into his heart.

He went near and listened by the door
and windows, but could hear no sound
within.

"There's something wrong," he said.
"What can it be? If this thing is dis-
covered, what will be the end of it?
Ruin! ruin! My poor mother!"

The wretched young man passed on,
and walked the streets for two hours,
when he returned home. His mother
met him as he entered, and inquired, with
unconcealed anxiety, if he were better.
He said "Yes," but with a manner that
only increased the trouble she felt, and
passed up hastily to his own room.

In the morning the strangely-altered
face of James, as he met his mother at
the breakfast table, struck alarm into her
heart. He was silent, and evaded all
her questions. While they still sat at
the table the door-bell rung loudly. The
sound startled James, and he turned his
ear to listen in a nervous way, which did
not escape the observation of his moth-
er.

"Who is it?" asked Mrs. Lewis, as
the servant came back from the door.

"A gentleman wishes to see Mr. James,"
replied the girl.

James arose instantly, and went out
into the hall, shutting the dining-room
door as he did so. Mrs. Lewis sat, in
almost breathless expectation, awaiting
her son's return. She heard him coming
back in a few moments; but he did not
enter the dining-room. Then he return-
ed along the hall to the street door, and
she heard it shut. All was now silent.
Starting up, she ran out into the passage,
but James was not there. He had gone
away with a person who had called, and
without a word!

Ah, that was a sad going away! Mr.
Carman had spent half the night in ex-
amining the accounts of James, and dis-
covered frauds to the amount of over six
thousand dollars. Blindly indignant, he
had sent an officer to arrest him early in
the morning; and it was with this offi-
cer that the unhappy boy went away with
from the home of his mother, never again
to return.

"The young villain shall lie in the bed
he has made for himself!" exclaimed
Mr. Carman, in his bitter indignation.
And he did not hold back in any thing,
but made the exposure of the young man's
crime complete. On the trial he showed
an eager desire to have him convicted,
and presented such an array of evidence
that the jury could not give any other ver-
dict than "Guilty."

The poor mother was in court, and au-
dible, in the silence that followed, came
her convulsed sobs upon the air. The
presiding judge then addressed the cul-
prit, and asked if he had anything to say
why sentence of the law should not be
pronounced against him.

All eyes were turned on the pale, agi-
tated young man, who arose with an ef-

ort, and leaned against the railing by which he stood, as if needing the support.

"Will it please your honors," he said, "to direct Mr. Carman, my prosecutor, to come a little nearer, so that I can look at him and your honors at the same time?"

Mr. Carman was directed to come forward to where the boy stood. There was a breathless silence in the courtroom as the prosecutor obeyed the summons, and came forward so as to be in the eyes of all. James looked at him steadily for a few moments, and then turned to the judges.

"What I have to say, your honors, is this"—he spoke calmly and distinctly—"and it may, in a degree, extenuate, though it cannot excuse, my crime. I went into that man's store an innocent boy; and if he had been an honest man I would not have stood before you to-day as a criminal."

Mr. Carman interrupted the young man, and appealed to the court for protection against allegations of such an outrageous character; but he was peremptorily ordered to be silent.

James went on in a firm voice; "Only a few weeks after I went into his employment I examined a bill by his direction, and discovered an error of twenty dollars."

The face of Mr. Carman crimsoned instantly.

"You remember it I see," remarked James, "and I shall have cause to remember it while I live. The error was in favor of Mr. Carman, and I asked if I should correct their own mistakes. His reply was, 'we don't examine bills for other people's benefit!' It was my first lesson in dishonesty, and I never forgot the words. I saw the bill settled, and saw Mr. Carman take twenty dollars that was not his own. I felt shocked at first; it seemed such a wrong thing. But, soon after, he called me a simpleton for handing back to the teller of a bank fifty dollars overpaid on a check; and then—" "May I ask the protection of the court?" said Mr. Carman, appealing to the judges.

"Is it true what the lad says?" asked the presiding judge.

Mr. Carman hesitated, and looked confused. All eyes were on his face; and jury, lawyers, and spectators felt certain that he was guilty of leading the unhappy young man astray.

"Not long afterwards," resumed young Lewis, "in receiving my wages, I found that Mr. Carman had paid me fifty cents too much. I was about giving it back to him when I remembered his remark about letting people correct their own mistakes, and said to myself, 'Let him correct his own errors,' and dishonestly kept the money. Again the same thing happened, and again I kept the money that did not of right belong to me. This was the beginning of evil, and here I am? Mr. Carman has shown an eagerness to have me convicted and punished, as the court has seen. If he had shown me any mercy I might have kept silent. But now I interpose the truth, and may it incline you to show some consideration for the unhappiest being that is alive to-day!"

The young man covered his face with his hands, and sat down overpowered by his feelings. His mother, who was near him, sobbed out aloud, and bending over, laid her hands upon his head, saying—

"My poor boy! My poor boy!"

There were a few eyes in the courtroom undimmed. In the silence that followed, Mr. Carman spoke out—

"Is my character to be thus blasted on the word of a criminal, your honors? Is this the protection a citizen finds in the courtroom?"

"Your solemn oath that this charge is untrue," said the judge, "will place you all right. It was the unhappy boy's only opportunity, and the court felt bound, in humanity, to hear what he wished to say."

James Lewis stood up again instantly, and turned his white face and dark piercing eyes upon Mr. Carman:

"Let him take that oath if he dare!" he exclaimed.

The counsel for the prosecution now interfered, and called the proceeding an outrage on all justice, and unheard of before in a courtroom. But the judge commanded order, and then said to Mr. Carman:

"The court offers you the only way of reparation in its power. Your oath will scatter the allegation of a criminal to the winds. Will you swear?"

Mr. Carman turned with a distressed look towards his counsel, while James kept his eye fixed upon him. There was a brief conference, and the lawyer said:

"The proceeding is irregular, and I have advised my client to make no response. At the same time he protests against all this as an outrage upon the rights of a citizen."

The judges bowed; and Mr. Carman withdrew. After a brief conference with his associates, the presiding judge said, addressing the criminal:

"In consideration of your youth, and the temptation to which, in tender years, you were unhappily subjected, the Court gives you its lightest sentence, one year's imprisonment. At the same time, in pronouncing this sentence, let me solemnly warn you against any further steps in the way you have taken. Crime can have no valid excuse. It is evil in the sight of God and man, and leads only to suffering. When you come forth again from your brief incarceration, may it be with a resolution to die rather to commit a crime!"

And the curtain fell on that sad scene in the boy's life. When it lifted again, and he came forth from prison a year afterwards, his mother was dead. From the day her pale face faded from his vision as he passed from the court-room, he never looked upon her again.

Ten years afterwards a man sat reading a newspaper, in a far western town. He had a calm serious face, and looked like one who had known suffering and trial.

"Brought to justice at last!" he said to himself, as the blood came into his face.

"Convicted on a charge of fraudulent insolvency, and sent to the State's Prison! So much for the man who gave me in tender years the first lesson in wrong doing! Too well, alas! did I remember his words. But, thank God, other words have been remembered; 'When you come forth again,' said the judge, 'may it be with the resolution to die rather than commit a crime!' and I have kept this injunction in my heart when there seemed no way of an escape except through crime; and, God helping me, I will keep it to the end!"

THE GALLAUDET GUIDE

AND
DEAF MUTE'S COMPANION.

Boston, Sept., 1860.

NEW ENGLAND GALLAUDET ASSOCIATION OF DEAF MUTES.

NOTICE.

The next Convention of this Association will meet at Hartford, Conn., on Wednesday, September 12, 1860. Persons desiring to attend will confer a favor on the Committee of Arrangements by arriving in Hartford, on Tuesday, (11th) thereby enabling them to complete the arrangements for comfort and convenience without interfering with the business of Wednesday.

Persons attending will pay full fare to Hartford, and the Committee will be in possession of free return tickets on most of the Railroads, which will be distributed to those present without charge, subject, of course, to the condition that they return the same way as they came.

Persons on the Kennebec River, in Maine will take the Steamer STATE OF MAINE; and those on the Penobscot the Steamer M. SANFORD, to Boston.

WM. MARTIN CHAMBERLAIN,
South Reading, Mass.,
Chairman.

"WHO IS TO BLAME?" At a meeting of the Board of Managers of the Deaf Mute Christian Union, held at the house of George Homer, Esq., Tuesday evening Aug. 28, Mr. Smith the President, in the chair. Mr. Packard raised the question as to who was to blame for the omission of the regular quarterly meeting, which according to the Constitution of the Society, should have been held in the 3d week of July.

Mr. Smith said, Mr. Homer was the acting President, and should have called the meeting. It was not till a few days ago that he learned the meeting had not been held. Mr. Rowe so understood the question. Mr. Smith was the President only in name; he had not expected to see him at this meeting. Mr. Packard maintained that the grave omission was the fault of the Secretary, Mr. Rowe. Without settling the question the meeting adjourned.

PERSONAL. John McGill, Esq., of New Orleans, one of the earliest graduates of the Penn. Institute for the Deaf and Dumb, and James E. M. Coffin, Esq., of New York City, are now on a visit to this City—also Mr. Talbot of the Kentucky Institution.

CHARLES BARRETT, ESQ.

Charles Barrett, the present Treasurer of the Gallaudet Association has signified his intention not to be a candidate for re-election before the convention to be held at Hartford on the 12th inst.

But notwithstanding his declination, we hope the Convention will have the good sense to re-elect him to the post which he has so long and so faithfully filled.

Charles Barrett was born in Boston, January 11, 1807, and is therefore in his 54th year. While yet young, his family removed to New Ipswich, N. H. At the age of ten years he entered the Hartford Institution, and graduated in 1823. By the death of his parents which occurred soon after he had reached his majority, he became possessor of a large property.

Of his three children, the fruit of his marriage, which took place in 1830 to a daughter of one of the first families of Boston, two now survive to adorn and make happy his domestic circle. His mansion in Longwood near Boston, is ever open with true New Hampshire hospitality to a large circle of acquaintances and friends. Mr. Barrett, like Mr. Homer and other leading mutes, is a warm supporter of the movement for a school in Mass. and has ever contributed liberally with the abundant means at his command towards carrying it on.

Mutes of New England, vote for Charles Barrett.

For the Gallaudet Guide.

Trip to New York—REYNARD'S EXIL. MR. EDITOR:—I had intended in the August number of your excellent paper, to bid adieu to your readers, but Mr. Flournoy's communication required a reply at my hands. In penning the reply which I made I resolved that it should be the last from me on the subject.

We have maintained that a school for mute children, which our Legislature has repeatedly been applied to for, is demanded—that the best interests of the State have required that she should have a school of her own. Many of our best men on whose judgment we feel constrained to rely and whose advice we highly prize have encouraged us onward. What sane man doubts that success will sooner or later crown our efforts? A few more votes, and the measure would have been carried triumphantly through during the session of 1859. And in the hard fight which we have fought, while on the one hand we have made many friends, we have not on the other escaped making enemies. But believing in the eternal right we have moved on, guided as we trust by the wisdom which comes from above, unmindful of the assaults of our opponents.

With all my heart I wish the cause success. PERSEVERE ye noble souls. You have your reward in an approving conscience—the next generation will rise up and call you blessed.

But Mr. Editor, I was going to take my leave of your readers. My professional duties are of such an extent that to attend to them all and to continue my service in the school movement—to write even occasionally for your paper, with all my other incidental duties—becomes too much for my physical frame.

In order that I may be enabled to taste the sweets and blessedness of a quiet retired life I have proposed as one step towards its attainment to relieve your readers altogether of my poor wearisome pen.

But, Mr. Editor, your printer has informed me that he is short of copy, and to fill up the space wanting, I will, with your permission, favor your readers with a brief account of a visit I made to New York a week or two ago, and then make my exit.

Happening to be in N. York on Sunday Aug. 5th, we visited St. Ann's church for Deaf Mutes. The day was exceedingly hot yet there was a goodly attendance. The Rector took for his text the few first verses of Luke XVI. Recovering as he was from a severe attack of illness his discourse was necessa-

riously brief though impressing and abounding in forcible illustrations.

Our friend Rap. Palette whom I had hoped to see, was absent on a professional visit to Newport.

Aug. 6th, visited the Registry of Deeds. None of the Registries which I have visited in various places can compare with our own Suffolk. Went on Wall and Nassau streets where I transacted some little business, after which took a sail to Staten Island.

Aug. 7th. Took a "bite" at Taylor's and in the afternoon boarded the Steamer Metropolis of the Fall River line homeward bound. The weather throughout my sojourn was insufferably hot.

Saw Messrs. McGill, Sawyer, Trist, Pyatt, Shackford and others.

I will present an extract or two from a letter received by Madame R——, from N. York, a few days after my return, in which the writer, a dear friend, alludes pleasantly to my visit and to a former communication by me to the Guide.

"I suppose he has told you all about his visit leaving me nothing to tell except that we enjoyed it as far as any thing is enjoyable in this hot summer."

"Did he tell you of my chiding him for not writing and finally forgiving him on condition of his never doing the like again, and under penalty, in such an event, of my everlasting displeasure?"

"I was much pleased with his account of his ride through Woodlawn in one of the late Guides—it so well accorded with my own feelings always on visiting that, to me, favorite of all Cemeteries—Mt. Auburn. I always enjoyed there a solemn silent walk among the dwellings of the dead. What place more beautiful, more suggestive of thoughts at once solemn and sweet? I always leave the spot feeling better, my soul exalted above earthly things."

"And Jennie—how was she eulogized by her doting papa—and he too the man who dared to doubt my love for her. Though I am neither 'mother, mother's mother, great, or great great grandmother,' yet was their welcome of the 'beautiful bud' 'to this world' any sweeter, any heartier than my own? Don't dare to say yea."

By the way, Mr. Editor, I was at the Academy of Music last night and saw the Ravels. I lost two buttons off my vest.

Good Bye,

REYNARD.

Boston, Aug. 20, 1860.

For the Gallaudet Guide.

"TIT FOR TAT."

We have been highly favored with "Advice" from the "lords of creation" of late, for which we are duly grateful, as in duty bound to be, whenever they condescend to give us the benefit of their superior wisdom. They complain that we are idle, giddy, and extravagant.

Now in my view of the matter I am inclined to think the subject is as broad as it is long. And I cannot let the whole blame rest on the "weaker vessel." I like to see equal and impartial justice in all matters.

If the young ladies of the present day are not so industrious, domestic, and prudent as were our grandmothers, the young gentlemen are no better in their way. Being inclined to all manner of folly, and after having sown a bountiful crop of "wild oats," they turn around in search of a good wife, expecting to find a being of matchless perfection, who will thankfully avail herself of the rare chance thus offered, and undertake the onerous task of making a good husband and citizen out of this same "wild young man."

Why I have seen a man discourse most eloquently, by the hour, upon the "sphere of woman," and end by drawing a glowing picture of the model piece of feminine perfection he wanted in a wife. She should have all the charms

of the Goddess of Beauty, with the wisdom of Minerva. Be equally gifted with common sense and amiability; mistress of all the graceful accomplishments.

Well, when I heard the gentlemen talk in this strain, I innocently supposed they would have led a life of single blessedness, till they met with one in whom they found their ideal paragon of excellence realized.

"Did they?" anxiously queries Dorothea, Jane, and Matilda.

"Alas, for the beautiful consistency of human nature in general, and masculine nature in particular! The chances are nine out of ten they marry just one of those idle, giddy, extravagant young butterflies, and settle down to a life of doubtful felicity."

A pair of bright eyes, a saucy dimple, or a fine form carried the day, and before the poor bewildered Lothario could stop to ask whether the owner of these came up to his standard of perfection, or even to inquire whether she could cook a dinner or repair a buttonless shirt, he was head over heels in love.

It is cupid, not Cupid that sends a man a wooing when he stoops to the sublunary consideration of culinary affairs, patching and darning. Keep a sharp look out girls!

"LIZZIE."

To the Editor of the Gallaudet Guide.

SIR: Absence from home, to Mississippi and Tennessee, prevented an earlier response to your editorial of July last, concerning my remarks previously made to you. We differ on a matter which you admit in some degree, but which as a general thing you repudiate acknowledging as a settled fact—i. e. that the hearing treat the mute with less consideration than they do themselves, and sometimes harshly. What you have admitted is sufficient for my position without going further in this part of the controversy, and we will here drop it—you admitting this letter into the Guide, with any commentary you see fit.

It is true we as a class have many friends and kindness is shown to us in the common intercourse of life: it is true also we have many "egemies" or persons ill disposed to accord to us what they accord to the hearing. But as a general rule we are not considered of importance to the State or to the Church, and are tacitly, if not openly shown lower stools on which to sit in the Grand Congregation of the World's Actors. This you must admit, though you appeal to circumstances as justifying our exclusion. Here we radically differ. I do not and never will admit the justice of this exclusion, for I know it is founded on prejudice, a prejudice born of ignorance, which ignorance results from not giving us practical trials to test our innate and intrinsic abilities. And, it is for this very neglect to test capacity, that I revolt from the jurisdiction and control of the hearing world—and seek a country for our class, where we, by carrying on a government of our own, may attest capacity, and perhaps do far better than the other States of our Union, as a moral and religious community! For this very reason, Mr. Chamberlain, this project is commended to the mutes as worth trying. I have been almost mortified to observe so general a dissent among them, which I know is not founded on the influence or persuasion of the Instructors at Worcester, but on my not heading the enterprise. The mute community are not mere unthinking machines. They are thinking immortals. And as such, nothing Messrs. Turner, Clerc or Gallaudet said to undervalue the emigration, had any influence over their sufficiently subtle and comprehending spirits,—but they saw Moses staying back in Egypt, and this operated like some shower bath!

I am no pretending man,—desire to take no lead. Hence I thought many a bold and enterprising man among us, better disengaged from the controversy on Slavery than myself, could take a lead, which already, even while I assumed nothing, was imputed by the mutes to ambition on my part, as the sole motive for founding the Colony instead of the good of the Deaf and Dumb. What, will you compel me to lead, and at the same time to be pursued by the hue and cry of ambition?

I thought wise men suggested schemes sometimes and the enterprising acted on them. So Thomas Jefferson, Henry Clay,

and other friends in the South, of the African race, thought of Liberia, and sent out colonies thither; and now the Republic there is thriving and growing in power. Cannot we, white mutes, do as well or better than negroes? Or is it necessary for your Jefferson himself, to play the part of a mere practical man. Are theories not somethings, and philosophers needed to direct enterprises, though in the distance? See how our great hearing Republic is almost beside itself for want of some Ulysses or Socrates,—for she seems to have no adequate mind to ward off convulsion, or to secure the perpetuity of her Constitution,—unless Everett can ever be President, and turn out to be somebody himself.

If I am to lead as the Oglethorpe of the colony, you will observe that none of us have commenced the necessary beginning, yet. We have first to ascertain how Congress will treat an application, the usufructary right of the Deaf and Dumb over some Territory and State. Until this dominion be granted to us, it is of no consequence to move in the scheme. We must first have the authority of the great hearing Nation to settle and govern a certain space of country,—to constitute in us a Sovereign State,—an integral part of the Confederacy. When this be granted, and our surveyors that we may send to explore the region report, I may assume the part of Moses. Till then I am leading in the only rational way a wise man can,—having petitioned Congress for this security of the Territory,—which memorial, however, was unfortunately lost by the immediate Representative from this District to Congress. Will again petition; wish other names to the same; have to send mine alone in view of the reluctance and opposition of mutes to the enterprise.

A word to the gentlemen who at Worcester disposed of me with a few observations before the Convention, calculated to set me down as the child of error and ill fixed anticipations. I thank Mr. Turner for his admission of my disinterestedness,—and the manifestation of a friendship which the temper and words testified,—but must say my charges as to treatment by the hearing are not universal, but addressed to the majority. I am conscious of the anxiety and benevolence of friends in the institutions and Asylums, the meeting of conventions and in that courtesy we experience every day,—but if I have ambition, it is my ambition to be somebody, and not to be shut up like a candle in a bushel. Already long, single handed, solitary and alone, I have been standing here at the South, urging upon my friends and associates the policy of deporting the slaves to Africa. And the negative of my proposition is about working the convulsion of the country! Here is a deaf and dumb man trying to guide a mighty nation to safety, to love and to happiness,—the bitter consequence of neglecting whose oracles is frightfully darkening the horizon! If I proved myself such a man in Georgia,—compelling the visible awe and respect of many,—but inciting the affection of but few,—can it be wise to live where the rest of us, like myself, are cast aside as of no consequence? Why are not our people tried to ascertain what they can do? Why is not their advice sought to find what wisdom they can teach? These questions I ask Mr. Turner; and wish he would teach me where I really err.

To Mr. Clerc I most respectfully say, that I was not aware at the time I sent forth my circular to the mutes all the country over, that he had previously suggested the idea of a deaf colony out West. I thought the suggestion was original with me. It was "not got hold of" as his idea by me, and "embellished!" This is an error of the venerable and much respected gentleman. It is in the plan wholly, then, my own cogitation, of which with some reluctance I now assume the paternity. I was, after issuing the circular, informed by Mr. Whiton that it was due to Mr. Clerc. Had I been aware of this I would have mentioned him as the author in the circular, and have exhorted all to look to him. I am sorry this Great Teacher of our youth is adverse to the plan, as laid down by me, as to our sovereignty.

Mr. Gallaudet took his authority for censuring me and my schemes, attributing motives to me of hostility to the hearing, from my letters to Mr. Booth as published in the Annals. He is justified in a great degree by the humor and style of my words. I admit that I might have uttered some things that cast undesired reflections on the hearing. But in the heat of controversy men

will make observations, which can be best read as applicable to exceptions from the friends of the author;—and when the exceptions be general and the exorcism from usefulness without apparent exception, the truth is visible in the complaint of the unfortunate.

Your fellow-citizen,
J. J. FLOURNOY.
Near Athens, Geo., Aug. 1860.

For the Gallaudet Guide.

Our learned, and evidently highly able friend, Raphael Palette, in his July article, asks the men of science a question, which no man of mere science can ever answer—because there is no key in human knowledge, to throw any light on the subject,—and it must be answered by the metaphysics of Theology. He asks, in substance, why the Saurians, hundreds of thousands of years ago devoured the fish,—when religious men held that before Adam's fall all animated nature were quiet and ate grass.

An allusion by Isaiah to the state of things to come, when "the lion will eat grass like the ox," presupposes that lions ate grass like oxen before Adam fell; but there is no data for this conclusion.

The fact appears, that either the rocks underwent the geological changes in six thousand years or there was some error by antiquarians as to the real date of the creation,—that Adam might have been made longer than six-thousand years ago,—and that the rocks had their changes afterwards; otherwise that animals devoured each other at all times since their creation, and long before that of Adam. Remember that soulless animals are not men; are subject to no moral law of nature, or of society; and that the devil existed in nature before Adam—hence fishes were devoured by reptiles time immemorial. Was there not death there? Did not the animal world give way to the botanical?—and all alike of the reptile and vegetable, which were of incomplete formation, buried under the earth in the rocks? If death then existed, what wonder is there about the mode whether by nature, or by the Ichthyosaurus?

I do not believe, in the too wide latitude theologians and commentators on the Bible have given themselves, to speculate on the hidden mysteries of the Creation, or of the Divinity, that they have hit the truth, when they say death and violence, and death occurred only after Adam's fall. They existed among devils and animals, of the reptile and piscatory orders, before. It is man, as an immortal soul, to whom was confined the exemption from death, should he have escaped the serpent in the Garden of Eden. If Satan made use of this reptile to introduce death among men, is it not fair to suppose reptiles died before?

Whether the savans at New port, or any in the world, can clear up this perplexity better than I have, remains to be seen. I rather think they never will. And to avoid a propinquity to turning infidels from this difficulty, I step forth to reassure the weak, of the truth that GOD EXISTS! and the Bible is true.

J. J. F.
New Athens, Ga., Aug. 1860.

From the South Reading Gazette,
"ADAM'S FALL,"

In an article from the Gallaudet Guide, in last week's Gazette it is stated that "before Adam's fall, all on earth was peace and love. The lion reposed side by side with the hare; the tiger played lovingly with the antelope; above them, upon a tree, the eagle doted side by side with the turtle dove, while the little fishes brushed past the mouth of the Ichthyosaurus, which eyed them with a heart throbbing with affection for his fellow creatures." But after Adam's fall, nature changed her aspect; the lion, the tiger, the eagle and the Ichthyosaurus became animals of prey,—thirsting after the blood of the very victims which were once their friends.

Had the writer of the above, lived in the dark ages, in the midst of priestly ignorance and monkish superstition, before type setting was known, such an idea might have been expected. But, with the light and knowledge diffused in the last three centuries, that a person with sufficient intelligence to write such an article, should advance such an idea, is not what might have been expected. Whatever were the effects of Adam's sin upon himself or his posterity,—that it affected the brute creation,—especially those not domesticated by man, to use the writer's quotation from Hugh Miller, such an "hypothesis, unless supported by scientific evidence, is a mere dream,—a fiction as baseless and wild as any of the 'Fairy Tales' or the Arabian Nights." In this case, not only is the "scientific evidence" entirely wanting, but it is wholly upon the opposite side.

The habits of all animals are in perfect accordance with their organization. The sheep cannot prey upon other animals; be-

cause it has no organs adapted to the purpose. The tiger can and does prey upon other animals, because it has organs adapted to the purpose. When the devil, or a person dressed to represent him, called upon Cuvier, after looking at him a minute or two, he groaned out in a sepulchral tone, "I have a mind to eat you!" Turning his eyes to the feet and head of the object from whence the voice came, Cuvier replied, "hoofs and horns—graminivorous—it can't be done." The Naturalist understood his science too well not to know, that an animal with hoofs and horns could not eat another animal.

Sharks and Saurians are organized to prey upon and devour other animals. Therefore, it is certain, that, in all periods of their existence, they have exercised their instincts, and sustained their own lives by destroying the lives of others. And the only "affection" with which they ever "eyed the little fishes," was the desire to put them into their stomachs.

A.

From the South Reading Gazette.

ADAM'S FALL.

MR. EDITOR:—My attention was yesterday directed to an article in your paper, in which your correspondent ("A.") professed rather presumptuously, to repudiate the idea, that before Adam's fall all on earth was peace and love.

Well, had he, (Mr. A.) "lived in the dark ages, in the midst of priestly ignorance and monkish superstitions," he would, in all probability, have been one of the Jesuitical fanatics who would throw me into prison for my theory, as they did poor Galileo, for his theory of the Solar System.

According to his assertion, that before Adam's fall, all the beasts of prey were still animals of prey, because of their "habits being in perfect accordance with their organization," I understand him to say that scarcely had the lion received life from his Creator, when he roared, pounced on, and devoured the antelope just created;—no sooner had the Ichthyosaurus opened her eyes for the first time, than he saw little fishes running by, in their full enjoyment of a new glorious existence, opened his large mouth and swallowed them all with a gusto,—the same pleasure with which Mr. A. would swallow a fat Shrewsbury oyster. Such were their "habits being in perfect accordance with their organization."

Mr. Editor, it strikes me, that he is neither a philosophical naturalist, nor a practical physiologist,—otherwise he would have before perceived the fallacy of such a notion as was expressed in his article, whereas the antelopes, sheep and others, male and female, would, within one week of their creation be all devoured, before they could bear their young, whose embryo organization required several months to mature.

Indeed those carnivorous beasts expected their dinner every day,—yet how did their victims come to exist without number in our midst?

Taking it for granted that before Adam's fall, the animals of prey exercised their organs adapted to the purpose of preying upon other animals, I don't see how Adam and Eve could live tranquilly, in the garden of Eden—itsself quite a paradise—without the fear of being also preyed upon.

Serpents are horrible reptiles, the very sight of which would cause the stoutest heart to quake; yet Eve did not run with horror from the Serpent (the incarnate Satan), which tempted her to sin. Hence the absurdity of Mr. A's assertion is obvious.

That all the animals of prey, were, before Adam's fall, herbivorous, I unhesitatingly avow my belief, for the text (Genesis, chap. 1, verse 30) says:—"and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I (God) have given every green herb for meat: and it was so." Such herbs as were made expressly for carnivorous animals are extinct.

Again, to prove that nature changed her aspect after Adam's fall, I shall quote the following text (Genesis, chap. I I I, verse 18) "Thorns also and thistles shall it (the earth) bring forth to thee," said the Lord to the fallen Adam. This is expressive.

RAFAEL PALETTE.

Newport, Aug. 1, 1860.

From the South Reading Gazette.

MR. EDITOR:—Your correspondent, Raphael Palette, in last week's Gazette, says, "My attention was directed to an article in your paper, in which your correspondent (A.) professed rather presumptuously, to repudiate the idea, that before Adam's fall, all on earth was peace and love." If to repudiate an idea, which is not only unsupported by direct proof, but, directly contradicted by strong and convincing evidence, is presumption, then is your correspondent A. amenable to the charge, but not otherwise. If an animal should be found having gills and fins, but, in other respects different from any animal before seen, Mr. Palette, and every other "philosophical naturalist," and every person who had seen a fish, and was acquainted with its natural element, would say that it lived and moved in water. It is equally certain, that the first saurian preyed upon other animals. And equally evident, that the first shark and tiger, made "their dinner" upon other animals, as it is, that the one was an inhabitant of water, and the other of land.

In opposition to such self-evident conclusions, Mr. Palette says, in effect, that, as there was but one pair of each kind created, when the "carnivorous beasts" had devoured the others, there would have been none left to propagate and multiply their species. A variety of suppositions might be made, of

equal force and plausibility. "The antelope, sheep and others," were created under circumstances of isolation, or otherwise, that prevented their destruction. The different races of animals might not have been created at the same time, so that the later animals, would prey upon the races which existed before them: and so on. But, are such suppositions to set aside clearly established facts and laws? "I trow not."

Mr. Palette says, "serpents are horrible reptiles, the very sight of which would cause the stoutest heart to quake; yet Eve did not run with horror from the serpent which tempted her to sin. Hence the absurdity of Mr. A's assertion is obvious." How so obvious? Does Mr. P. run from every serpent that he sees? I knew a girl who used to play with snakes, as familiarly as she would with canary birds; wind them around her arms for ribbons, and talk to them as she would to pets. And last week, the papers gave an account of a girl, in the state of New York, who had become so charmed with a snake, that they would run to meet each other, both of them, apparently as pleased, as a dog and his master, when one returned after a long absence. And it is not so uncommon to hear of persons charmed with snakes, as to excite wonder or surprise. How, then, is it so obviously absurd, that "Eve did not run with horror from the serpent," especially, when he commenced so interesting a conversation?

Mr. Palette quotes Gen. I: 30, that to every beast, and fowl, and creeping animal, God had "given every green herb for meat," and then, as if he occupied the chair of "a philosophical naturalist," very complacently adds, "Such herbs as were made expressly for carnivorous animals are extinct." This puts one in mind of Darwin's reply to the objection to his theory of the origin of species, to wit, that the earliest animals of every species which have yet been found, were perfect of their kind. Darwin replies, the geological record is imperfect—the intermediate animals have not been preserved.

Mr. P. closes his article by quoting Gen. 3: 18,—"Thorns also, and thistles shall the earth bring forth to thee," "to prove that nature changed her aspect after Adam's fall." Does this prove, that thorns, thistles, and other troublesome weeds, did not grow previous to Adam's sin? For aught that is said to the contrary, the earth might have brought forth any amount of them; and the legitimate inference is, that it did. For, otherwise, how could Adam have known what was meant, by thorns and thistles, if he had never seen any, and did not know what they were.

Mr. P. is, probably, well aware, that Biblical students, are divided in opinion, upon the subject of the third chapter of Genesis. Some of the most erudite scholars, and able divines, interpret the account as allegorical, or figurative; that the serpent is temptation personified; that partaking of the fruit of the tree of knowledge, was yielding to temptation. And there are some things in the account, which favor such an opinion;—the improbability of the serpent's talking;—the conduct of Adam and Eve, after their transgression, if they had eaten an apple, or any other literal fruit, why did they not make a veil to cover the mouth, instead of an apron? And the tree of life, which was guarded by cherubs, with a flaming sword. It can hardly be supposed, that a literal tree grew out of the earth bearing fruit, the partaking of which, would have given our first parents immortality, and that this tree was guarded by literal cherubs, with swords of fire. If, then any part of the account is figurative, may not the whole be so?

The idea that any act of Adam, changed the aspect of nature, or the character and disposition of animals with which he had no connection, is most unreasonable and unphilosophical. And, unless supported by strong, tangible, and legitimate evidence, is as fanciful and visionary, "as the baseless fabric of a dream." Such evidence has not yet been presented. If all "the animals of prey, were" even "herbivorous," where did all the great host of all the species and kinds of fish, and water animals, which inhabit the waters of the earth, find herbs to feed upon?

Mr. P., to be consistent with his theory, should be a vegetarian. For, either carnivorous animals lived in peace and love, because they were herbivorous; or, they were herbivorous because they lived in peace and love. Either way, it is his duty, to put his theory into practice. If the former be true, he will aid in introducing the long talked about millennium. If the latter, he will anticipate the same, and have a foretaste of its peace and love.

South Reading, August 6, 1860.

From the South Reading Gazette.
"ADAM'S FALL,"

MR. EDITOR:—While admiring Mr. A's gallant charge on my theory, I must candidly say that the point of his logical lance has failed to touch my head. Now I return the charge with as much force as my feeble arm can impart to my lance.

The question now at issue between us is, that I maintain, to my fullest conviction, that before Adam's fall, all on earth was peace and love; and he argues to the contrary, asserting that carnivorous creatures were also carnivorous at that time, and since their creation, preyed upon other animals, by reason of their "habits being in perfect accordance with their organization."

To blunt his strongest point, if I can possibly, I shall follow him on his own ground, endeavoring, in a most kindly spirit, to convince him of the fallacy of his notion.

Mr. A. suggests, by an indirect supposition, that "the different races of animals might not have been created at the same

time, so that the later animals would prey upon the races which existed before them!" This indeed reminds me of the pretty dodge which Bennett's yacht made through Plum Gut, in order to win the race.

The Mosaic record, however, says that all the fishes and moving creatures of the water, and all the fowls of the air were created on the fifth day; and all the beasts of the earth cattle and creeping things on the sixth day.* God saw that it was good and blessed them.

Allowing each said day to be an epoch of any length Mr. A. may be pleased to make it, the eagle and other carnivorous birds would have propagated and multiplied their species to a great extent before the sixth epoch begun.

As the sixth epoch, in which beasts &c. sprung forth into existence, had not yet come, all those birds lived solely on fishes and small reptiles, for they were carnivorous, and of course were not vegetarians. Their "habits being in perfect accordance with their organization," I can't see how the ancestors of such birds as are known to be averse to piscatory flesh, could live so long without animal flesh, which was their only staff of life.

Now the last day or epoch of creation came; and, holding as correct Mr. A's supposition, certain races of animals were created: among whom were hares and other small animals. As I have said the carnivorous birds increased greatly in number, their "habits" would certainly induce them to exercise their "organs adapted to the purpose of preying upon other animals," which came within the range of their keen sight. Thus on the very day of their creation, the hare and his mate and others of small sizes, with their respective mates, would evidently be all devoured. Had these species been created on the following day, they all would still have met the same fate. So much for the "habits" of those birds, which Mr. A. insists on as being in perfect accordance with their organization. In consequence thereof, are those races now extinct? By no means!

Rejecting as impracticable the supposition which Mr. A. introduced, I shall here point to a fact which probably escaped his notice.

Noah's Ark contained all living creatures, two of every sort,—as male and female,—save the clean beasts, which were taken in by sevens. They had food stored therein to sustain their life during many days. Had a portion of that food consisted of living animals, intended for carnivorous creatures, the ark itself would evidently appear insufficient to hold them all within its walls. For keeping those victims alive, considering their great numbers and the long duration of the deluge, it would, beyond question, require much more fodder to be stored than the ark could possibly hold! Were they previously killed, quartered and preserved in salt, would the eagle, lion and others eat salt meat? If Mr. A. says yes it will damage his theory quite seriously.

In entering and leaving the ark, how did Noah and his family manage to receive, and then discharge such beasts and birds, as the striped hyena, for instance, which were hopelessly untameable,—without exposing themselves to their claws and teeth? If Mr. A. says by the help of a miracle, it will demolish his admirable fabric. Seeing the scarcity and consequent insufficiency of the clean creatures for those carnivorous fellows daily repeat, how did they live along—waiting year after year till the progeny of the former became abundant? If Mr. A. says by eating the carcasses of drowned creatures, the buzzard and hyena might do that according to their natural instincts; but the lion and eagle would not disgrace their "habits" by tasting such long-decayed food. Then seeing no other way of escape, Mr. A. may be compelled to confess that they ate herbs.

Now I proceed to consider his weaker points.

He said he "knew a girl who used to play with snakes, as familiarly as she would with canary birds." Did the snake not bite her,—as such a thing might be expected of its habits, being in perfect accordance with its organization? I myself saw Van Amburgh, clad in stage toggery, opening a huge lion's mouth a la Samson, and then thrusting his head therein. I expected to see his head bitten off and deposited in the stomach of one whose habits were in perfect accordance with his organization. But the lion was as gentle and obedient as a spaniel. The same was true of his tigers, panthers and leopards, which gambled lovingly over their master's shoulders.

In simple truth, the natures of all creatures are subject to violent changes under unforeseen circumstances.

Mr. A. in asserting that thorns, thistles and other troublesome weeds thrived before Adam's fall, asks;—"how could Adam have known what was meant, by thorns and thistles, if he had never seen any, and did not know what they were?" Very good. Adam and Eve were cautioned not to eat any fruit

* The question as to the fact whether the six days of creation were really days of twenty-four hours each, still remains undecided. Much has been said upon this ever-vexatious point. Moses, the supposed writer of the record, did not render his history of the creation quite as graphic as that of the Deluge. He used the term, day, for year when he recorded the ages of Adam and his immediate descendants. Thereupon we might with some safety reckon that each day of creation was a full year, but most geologists, who are, however, unable to explain the seventh day to our perfect satisfaction, assume that those days were epochs, mysteriously vast and far wide between. If they were indeed days in the literal meaning of the term, we have but, to remember that God is God, and what appears impossible to our human eyes was possible to Him.

of the forbidden tree less they might die. How could they know what was meant by death? If Mr. A. says, by having seen other creatures die even by violence, is it possible for him to be blind to the fact that death was, philosophically and logically, an evil, of which they as yet knew nothing? They had not tasted the fatal fruit of knowledge, when they were told they would surely die in case of their disobedience.

The economy of the Almighty in all things gives a good reason for my belief, (I am now speaking with all humility) that certain terrestrial and marine plants ceased to exist, that they might not interfere with the office of carnivorous creatures, both quadruped and biped, in preserving the equilibrium of races in the animal kingdom.

RAFAEL PALETTE.

From the South Reading Gazette.

"ADAM'S FALL."

MR. EDITOR:—In his last article, Mr. Palette farther endeavors to support his fanciful theory, "that before Adam's fall, all on earth was peace and love;"—that the habits of "carnivorous creatures" were not in keeping with their organization;—"the supposition" that they were so, he rejects "as impracticable."

To substantiate his idea of impracticability, he refers to the Mosaic account of creation that, all animals which move in the water, and fowls which fly in the air, were created before land animals, and then says, if "their habits were in accordance with their organization, I cannot see how the ancestors of such birds as are known to be averse to piscatory flesh, could live so long without animal flesh, which was their only staff of life." Mr. P. must be in a fog, or twilight, if he is unable to see so plain and distinct a way out of his difficulty. If those carnivorous birds did not like fish, they could take fowl.

Mr. P. refers to the contents of Noah's Ark as "a fact which probably escaped his (my) notice." Most surely it did escape my notice. And I am as unable to see its relevancy or application to the condition of the world before Adam's fall as he is to see how the carnivorous birds which dislike fish, "could live so long without animal flesh," before land animals were created. Our question is not what animals may be learned to do—how they may be supported when under the direction and control of man, but, what they do in their natural condition when they follow their natural instincts.

Mr. P. says, "In simple truth, the nature of all creatures are subject to violent changes under unforeseen circumstances." So far as this is applicable to our subject, the mistake lies in supposing that there were any circumstances which required a change of nature, or habit. The sins of Adam could no more effect the animals with which he had no connection, than "falling from grace," as held by some religious sect, by his descendants at the present time, could now affect animals with which they have no connection. I recollect, some forty years ago, of hearing people very gravely discuss the question, how serpents moved before Adam sinned. Because it is said in Gen. 3: 14, "upon thy belly shalt thou go," it was supposed that before that sentence was pronounced, the serpent had other means of locomotion, than crawling upon its belly. The general conclusion arrived at, was, that the serpent, probably, moved about on a short piece of its tail turned back, with the main part of its body erect! Is it any less philosophical to suppose that the serpent's mode of locomotion was changed, than, it is to suppose that its diet was changed?

All speculation about a change in the organic or inorganic world, in consequence of any act or acts of "our first parents," except in themselves and their descendants, is fanciful and delusive in the extreme, unless it is deduced from a basis of scientific facts. No such facts have been presented. And until they are, it is fair to presume that they cannot be. For, all the facts of science and all of its legitimate deductions, prove the contrary. One fact, stated by Mr. P. in the article out of which has grown our discussion, completely proves the "fallacy of his notion" that, "before Adam's fall, all on earth was peace and love." The fact was this; "Dr. Buckland examined some oblong pebbles, found under or among the ribs of huge saurian reptiles in a fossil state. They contained scales, teeth, and bones of fishes." Now, unless philosophers and Christians, professors of science and of theology, and Mr. P. himself are all very widely at fault, those Saurians lived long before the existence of man, and "did kill and eat, poor and afflicted fishes."

As an objection to the first created carnivorous animals exercising their vocation, Mr. P. says, "on the very first day of their creation, the hare and his mate and others of small sizes, with their respective mates, would evidently be all devoured, leaving none to propagate their species. In our ignorance of the circumstances which surrounded the different species of animals, any supposed difficulties, which would prevent their multiplication, are not sufficient to set aside established organic laws, or the unimpeachable "testimony of rocks." A.

S. Reading, Aug. 28, 1860.

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[From the Watchman and Reflector.]

THE MUTE'S EXHORTATION.

MESSRS. EDITORS.—At a very interesting prayer-meeting held in our vestry, on a recent Sabbath evening, the following exhortation, written by a deaf and dumb man, who has been for a short time a professing Christian, was sent to the pastor having charge of the meeting, and read by him to the assembly. Coming from the source it did, it produced a marked effect for good, and may not be uninteresting to your readers: H. C. G.

"I am very happy to come here and express to you my feelings in writing, as I cannot verbally. Now my friends, allow me to address you on the greatness of salvation. A salvation great indeed, beyond description or conception, contrived by the wisdom and love of God for our poor lost souls! A salvation procured by the death of the only begotten Son of God.

It discovers a great Saviour, and shows how we may be saved from great sins and great misery, and elevated to great happiness and great holiness. It contains all that can make the nature of man perfect, or his life happy; and secures him from whatever can render his condition miserable. The blessings of it are inexpressible and beyond imagination. It is called great because it saves from great sins. You are a great sinner, Jesus is a great Saviour. It is adapted to deliver from all sins, no matter how aggravated.

Again, it is great because it saves from great dangers. The danger of an eternal hell besets the path of each one—all do not see it—all will not believe it when told of it. But this danger hovers over the path of every mortal; its mouth is open widely, waiting to swallow every sinner. The danger of an eternal hell! salvation from everlasting burning! Surely that salvation must be great which shall save from such a doom! If that salvation is neglected the danger still hangs on every man. It is not a matter of little importance, whether we embrace it or not. Yet the mass of men live in the neglect of it. They attend to other things; they are busy with their pleasures, or in their work-shops, or on their farms; they neglect religion now as a thing of small importance, preferring to attend to it hereafter, as if they acted on the principle that everything else was to be attended to before religion. Our Lord Jesus Christ came into the world to give salvation to you all. If you neglect it, how can you escape?

Do you slight and scorn the counsels contained in the Scriptures, and continue in so doing? Do you continually neglect to come to Christ? If so, how shall you escape? O, there is no way of escape! Therefore, my fellow-sinners, I entreat you earnestly to seek the Lord your God now. Go upon your knees, and pray God to awaken your conscience and give you the knowledge of Christ. Remember what a blessed thing it is to be saved, to go to heaven, and dwell with God and Christ to all eternity."

P. W. P.

How the Deaf and Dumb may be brought to understand, in some measure, what it is to hear.

In attempting to explain this article to the Deaf and Dumb, I go to work as follows. I direct a large pan to be brought, and order it to be filled with water. The water being perfectly settled, I take an ivory ball, or something similar, and drop it perpendicularly in. I make my pupil observe the undulation produced in the water, which would be much greater in a pond or in a river; but the Deaf and Dumb having seen this undulatory motion in both, call it to mind very easily. Then I write down as follows: "I drop the ball into the water; the water being displaced, runs up and strikes the edge of the pan." Not a word of this is intelligible to my pupils.

Next I take up a screen, or something similar, and flapping it in my hand, the curtains flutter, and leaves of paper fly about. I blow on the hands of one of my pupils with my mouth; and I call all that air. "The room is full of air, as the pan is full of water; I strike upon the table, the air is displaced, and strikes against the walls of the room, in the same manner as the water is displaced and strikes against the edges of the pan."

I now take out my alarm watch, and setting it properly, I make each of my pupils feel the little hammer which strikes against his finger with great rapidity. I then tell him that we have all a little hammer in the ear: that the air,

being displaced, in making its way towards the walls of the room, meets with our ear, which it enters, and causes the little hammer there to move in the same way that I make the corner of my handkerchief move with my breath. (This is the language I hold with them, and I think it right not to alter it here.)

After this, I get a person who hears to stand with his face against the wall, and his back towards me, requesting him to turn round and come forward as soon as he hears me strike on the table. I strike; and the rest is executed as agreed upon. I show that the air met with his ear, and having entered it, caused his little hammer to move, the sensation of which made him turn round and come forward.

I afterwards send the same person into another room: I strike, and he comes back directly: I declare that the same operation has taken place in his ear, and served him for a signal to come back. It is thus we show that sound is propagated by means of undulating air; (we explain also why this propagation is slower than that of light.) As to what really takes place in the interior of the ear, anatomists will please to recollect that we are addressing ourselves to persons who are Deaf and Dumb, consequently that physical exactness is out of the case.

We now inform our students that if they do not hear, it is because they have not this hammer, or else because it is too much enveloped for the motion of the air to make an impression, or, lastly, because if it does move and strike, the part on which it acts is in a manner paralytic.

The explications I have given at various times on the subject, have produced very different effects upon different pupils, some being highly gratified at knowing what it is to hear, others profoundly dejected at not having the hammer in their ears, or at its being enveloped. The first two that attended this lecture, having given an account of it at home, could not suppress their chagrin, upon learning that the house-cat and canary-bird had both this little hammer in their ears. From the above, it will be easy to guess the notion which the Deaf and Dumb form respecting our faculty of hearing. When all my scholars are in my study, their whole attention engrossed by a picture which they have not seen before, if I stamp on the floor, every one, without exception, whatever their number, immediately turns round: the pulsation they feel at their feet being a sufficient notice that I desire them to look towards me.

A few minutes after, I let them know that twenty persons are in my ante-chamber, who cannot perceive me, nor I them; whom nevertheless I shall cause to enter, that they may have the pleasure of looking at the same picture. I call them aloud, and they enter immediately. The Deaf and Dumb comprehend that these persons have experienced a vibration in the ear something similar to what they themselves felt at the feet when I stamped upon the floor.

The faculty of hearing, therefore, appears to them, an internal disposition of our ears, rendering us capable of sensations there of which their own ears are incapable, because the door is shut so as to prevent the air from penetrating, or because they are without the little hammer to strike, or without the drum which it is to strike upon; and as they perceive that the stamping of the foot upon the floor produces more or less motion at their feet, in proportion to the force of the stroke, so they conceive that the motion produced in our ears is more or less felt in proportion to the degree of violence with which the air enters; they have nearly the same idea of it as of a wind blowing with more or less strength.

But as we can give no distinct idea of the difference of colors to a person born blind, neither can we give the Deaf and Dumb a distinct idea of the difference of sounds produced in our ears by the different articulation of letters.

The true method of instructing the Deaf and Dumb, by the Abbe de l'Epée. Reprinted in Am. Annals.

GENIUS AND INDUSTRY.

Industry is a substitute for genius.—Where one or more faculties exist in the highest state of development and activity—as the faculty of music in Mozart—invention in Fulton—ideality in Milton—we call their possessor a genius. But a genius is usually understood to be a creature of such rare faculty of mind, that he can do anything without labor.—According to the popular notion, he learns without study, and knows without learning. He is eloquent without preparation; exact without calculation; and

profound without reflection. While ordinary men toil for knowledge by reading, by comparison, and by minute research, a genius is supposed to receive it as the mind receives dreams. His mind is like a vast cathedral, through whose colored windows the sunlight streams, painting the aisles with the varied colors of brilliant pictures. So minds may exist.

So far as my observations have ascertained the species, they abound in academies, colleges, and Thespian societies; in village debating clubs; in coteries of young artists, and among professional aspirants. They are to be known by a reserved air, excessive sensitiveness, and utter indolence; by very long hair, and open shirt collars; by the reading of much wretched poetry, and the writing of much, yet more wretched, by being very conceited, very affected, very disagreeable, and very useless; beings whom no man wants for friend, pupil, or companion.

The occupations of the great man, and of the common man, are necessarily, for the most part, the same; for the business of life is made up of minute affairs, requiring only judgment and diligence. A high order of intellect is required for the discovery and defence of truth; but this is an unfrequent task. Where the ordinary wants of life once require recon- dition of principles, they will need the application of familiar truths a thousand times. Those who enlarge the bounds of knowledge, must push out with bold adventure beyond the common walks of men. But only a few pioneers are needed for the largest armies and a few profound men in each occupation may herald the advance of all the business of society. The vast bulk of men are required to discharge the homely duties of life; and they have less need of genius than of intellectual industry and patient Enterprise. Young men should observe, that those who take the honors and emoluments of mechanical crafts, of commerce and of professional life, are rather distinguished for a sound judgment and a close application, than for a brilliant genius. In the ordinary business of life, industry can do anything which Genius can do; and very many things which it cannot. Genius is usually impatient of application, irritable, scornful of men's dullness, squeamish at petty disgusts—it loves a conspicuous place a short work, and a large reward. It loathes the sweat of toil, the vexations of life, and the dull burden of care.

Industry has a firmer muscle, is less annoyed by delays and repulses, and, like water, bends itself to the shape of the soil over which it flows; and if checked, will not rest, but accumulates, and mines a passage beneath, or seeks a side-race, or rises above and overflows the obstruction. What Genius performs at one impulse, Industry gains by a succession of blows: In ordinary matters, they differ only in rapidity of execution, and are upon one level before men—who see the result but not the process. It is admirable to know that those things which in skill, in art, and in learning, the world has been unwilling to let die, have not only been the conceptions of genius, but the products of toil. The masterpieces of antiquity, as well in literature, as in art, are known to have received their extreme finish, from an almost incredible continuance of labor upon them. I do not remember a book in all the departments of learning, nor a scrap in literature, nor a work in all the schools of art, from which its author has derived a permanent renown, that is not known to have been long and patiently elaborated. Genius needs Industry, as much as Industry needs Genius. If only Milton's imagination could have conceived his visions, his consummate industry only could have carved the immortal lines which enshrine them. If only Newton's mind could reach out to the secrets of Nature, even his could only do it by the homeliest toil. The works of Bacon are not midsummer-night dreams, but like coral islands, they have risen from the depths of truth, and formed their broad surfaces above the ocean by the minutest accretions of persevering labor. The conceptions of Michael Angelo's genius would have perished like a night's phantasy, had not his industry given them permanence.—N. Y. Ledger

THE TEAR OF SYMPATHY.

How softly the tear of sympathy falls on the heart bruised and broken with sorrow. It assures the sad and weeping soul that it is not alone in the wilderness of cold hearts; that there are those who can feel for the troubles of others; and oh, what is more cheering to an aching heart than such a thought? The desire to be loved is human nature in its purity. It is the first impulse of the

opening heart, and it lives and breathes in the bosom of all until the hour of death. A look of love, a word of kindness, a tear of sympathy costs us nothing. Why then, withhold them from those who would prize them as blessings, winged with the fragrant dews of heaven? To give them costs us nothing, but it often costs an effort, a silent pang at the heart, did we but confess it—to withhold them; for he must indeed be a misanthrope, whose heart does not delight in going out to bless and be blessed.

The tear of sympathy never falls in vain. It waters and fertilizes the soil of the most sterile heart, and causes it to flourish with the beautiful flowers of love and gratitude. And as the summer clouds weep refreshment on the parched earth, and leave the skies more beautiful than before, with the rainbow of promise reaching in the cerulean dome, so the tear of sympathy not only refreshes the heart on which it drops, but it elevates and sanctifies the nature of him from whom it springs. A sympathizing heart is a spring of pure water bursting forth from the mountain side. Ever pure and sweet of itself, it carries joy and gladness on every ripple of its sparkling current.

[Willis Geist]

ST. ANNE'S CHURCH FOR DEAF MUTES.

The services at this church on Sunday morning, at half-past ten o'clock, were of more than ordinary interest. Independent of the sublime liturgy of the Protestant Episcopal Church, which, Sabbath after Sabbath is prayerfully rehearsed in this temple, the presence of numerous deaf mutes was an irresistible attraction to all those who sympathize with their fellow creatures in the loss of the precious senses connected with the ear and tongue. The Rev. Thos. Gallaudet, the Rector, read the Morning Prayer to the ante-communion service, translating each portion of it into the sign language for the benefit of the deaf mutes who were scattered throughout the church; after which the Rev. gentleman preached a forcible sermon from the text:

"The disciple is not above his master; but every one that is perfect shall be as his master."—Luke VI, 40.

The Rev. preacher, in opening, dwelt eloquently on the dignity of the great Master, Jesus, and on the likeness which Christians should bear to Him. He inculcated the practice of brotherly love, and held that we should look with charity on the thoughts, and words, and actions of our fellow-worms of the dust, and not judge them by any sanctimonious standard which Hypocrisy, in its hour of success, might set up. The poorest and most loathsome being on earth was a candidate for our charitable attention, for he held a soul, to save which the cross of Calvary was stained with the blood of the Lamb of God. By thus accompanying our faith with good works, through grace, we should at length enter the rest that remaineth for the people of God.

The Rev. gentleman translated a portion of the sermon, as he proceeded, into the sign language.

The holy communion was then administered to a large number, including many deaf mutes, after which the benediction was pronounced, and the congregation retired.

An affecting incident occurred at the ante-communion service. A little boy of some four years—perhaps unusually joyous at some fanciful idea he had suddenly caught—was about asking some question of his father, prefixing it audibly by the word "Pa!" The father, having observed the motion of the child's lips, uttered a sound similar to "Hush!" The child had forgotten, in the bliss of his mental wanderings, that his father was a deaf mute; and he looked up appealingly to his speechless sire, as if asking forgiveness for the act of venial thoughtlessness. It was a scene which the pencil of Rubens would fail to represent. [Traveller.]

The Clinton (C. W.) Courier states that, thirteen years ago, Mr. Whitehead of that village had the misfortune to run a needle into his heel, which broke, leaving the point-half so firmly fixed therein as to baffle the efforts of a physician to withdraw it. He continued lame for some time, but eventually all pains left him, and he felt no inconvenience from the intruder until Wednesday last, when he experienced a sharp pain in his side, under the arm-pit, which so annoyed him that he had the spot examined, and succeeded in dislodging the identical piece of needle which had so baffled the doctor thirteen years before.